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# A Sketch of the History of Baptist Education in Pennsylvania

BY

FRANK GRANT LEWIS, Ph.D.

Librarian of Crozer Theological Seminary

Librarian of the American Baptist Historical Society

Chester, Pa.

1919



## **Baptist Education in Pennsylvania**

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# A SKETCH OF THE HISTORY OF BAPTIST EDUCATION IN PENNSYLVANIA

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The subject is timely for at least two reasons. In the first place no general account of the history of Baptist education in Pennsylvania seems to have been undertaken hitherto. In 1909, when the Pennsylvania Baptist Education Society reached three score and ten years, a sketch of its work was prepared by Rev. Jacob G. Walker, D. D., who had been its recording-secretary since 1871. A sketch of the University at Lewisburg (from 1886 Bucknell University) was published in 1876, and another in 1890. When Crozer Theological Seminary was thirty years of age a brief historical address was issued. There are probably other sketches of aspects of Baptist education in Pennsylvania which have not come to my attention. Up to the present, however, the field of Baptist educational activities in Pennsylvania as a whole has remained open to the historian, and the topic is important for its own sake. Just now, moreover, the entire question of Baptist education in Pennsylvania is under discussion and can receive best treatment only on the basis of a knowledge of past days.

I must emphasize at the beginning that this paper is only a sketch. Anything more would require a small volume at least. In spite of the limits which are imposed upon me, however, it will be best to give considerable attention to the earlier days.

Baptists began to come to Pennsylvania as early at least as 1684. A company from Rhode Island under the leadership of Thomas Dungan settled at Cold Spring, between Bristol and Trenton, and organized themselves into the first Baptist society in Pennsylvania. This church was of only temporary duration, however, lasting merely until 1702.

In the winter of 1687-1688, probably in the month of January, a church was organized near Pennepek Creek which in its early history was known as the Pennepek, but now is more quickly recognized as the Lower Dublin church, within the limits of the present city of Philadelphia. In 1707 this church, the only one in Pennsylvania, with that at the Welsh Tract, Delaware, and the churches at Piscataqua, Middletown and Cohansie, N. J., united into an organization out of which developed the present Philadelphia Baptist Association. The organization was very simple and probably for some years few if any minutes or other records of the meetings were made. Not until 1749 was there any effort to secure a record of the origin of the churches of the association and of the annual gatherings. From that time on minutes of the meetings were more carefully made and from 1766 or earlier they were published in broadside or pamphlet form.

I have taken time to speak of these simple origins and the records because on these records, exceedingly brief before 1750, and largely compiled from memory, we are chiefly dependent for our knowledge concerning the beginning of Baptist education in Pennsylvania.

In these records the first reference to education is in 1722, very likely written from the recollection of some one who was interested in the action. The entire record for that year is as follows:

At the Association in the year 1722, it was Proposed for the Churches to make Enquiry among themselves if they have any Young Persons hopfull for the Ministry And Inclenable for Learning, And if they have, to Give Notice of it to Mr. Abel Morgan before the first of November that he might Recommend such to the Accadamie on Mr. Hollis his account.

This quaint language is a reference to one of the benefices of Mr. Thomas Hollis, Jr., a wealthy and well disposed Baptist merchant of London and a liberal giver to the Baptists of Boston, who founded professorships in Harvard College and distributed other evidences of his generous interest in education and in religious life. What academy is referred to is not clear. The statement shows, however, not only that Mr. Hollis was disposed to aid in the education of young men preparing for the ministry, but also that the Baptists of the Philadelphia association, which then included all the Baptist churches in the United States as far as they were associated together, were favorably inclined to education as a requisite element in Baptist ministerial life.

In connection with this fact it should be kept in mind that the Baptist pioneers of the Philadelphia association were not altogether ignorant men. Their leaders and many of the members of the churches had come from Wales and England and were not unacquainted with the elements of education.

A further reference to the minutes of the Philadelphia association furnishes some evidence on this point. Recollections of the associational activities gathered in 1749 were then written out in a somewhat pretentious blank book prepared for the purpose. This book is still the property of the Philadelphia Baptist Association deposited among the archives of the American Baptist Historical Society for preservation. I have been interested to scan those pages not simply for the data which they furnish but also for the form of English composition which the pages exhibit. These pages are evidently the work of men considerably skilled in the writing of the English language. The composition may not be typical of that of a large proportion of the Baptists of that day, but we can hardly suppose that the one who served as clerk at the time was the only man who possessed such qualifications as he displayed. In short the early Baptists of Pennsylvania and New Jersey were men of considerable education for their time and naturally desired an educated ministry for themselves and their children.

It will not be amiss here to recall that while transportation and communication in those days were slow, from our point of view, the people of the different communities and different colonies learned with such promptness as the time

permitted what were the events in other communities and other colonies. Accordingly the members of the Baptist churches throughout the broad limits of the Philadelphia Baptist Association not only knew of Harvard College and that the ministers of the New Haven colony had organized in 1701 an institution of learning out of which came Yale University, but also were aware of other educational thought and activities of the period. It was in no sense remarkable, therefore, that the action of 1722 was taken.

Indeed if we knew all of the incidents which occurred we should be aware that the subject was under more or less constant discussion. This is disclosed through a statement in the minute for 1729, according to which it was ordered "Mr. Holme and Mr. Jones to Write to Mr. Wallen & Mr. Hollis to Mantain our Correspondence with them and others in London." This was only two years before the death of Mr. Hollis. He at some time during the period under review had sent to the Philadelphia association a rather large number of books for the use of the ministers of the churches. This is clear from various references to the volumes, though the exact number of these is nowhere stated. These books became materials of ministerial study and sermonic work for the entire century. Apparently the books were distributed among the churches. Once distributed they were so eagerly held that it was difficult to bring them together. In 1760 the association appointed "S. Morgan and Burkloe to enquire after the public books." Similar steps to collect the volumes were taken at various times until in 1809 an offer was extended to bear the expense of transporting them to Philadelphia if those who had them would forward the books. Even that offer did not bring the volumes together, and in 1813 the association voted to distribute the works among such churches as a committee appointed for this purpose thought proper. Not until 1829 did the committee, which was re-appointed from time to time, complete its work, make its report, and be discharged.

I have thus sketched the career of this gift of Mr. Hollis in advance of the general course of events because it appears highly important. Mr. Hollis undoubtedly sent valuable books. They seem to have been eagerly desired by ministers of the association and to have been so attractive that it was practically impossible to bring them together. Undoubtedly some of them were lost, some were carelessly neglected and

went to ruin, and others were worn out long before the collection was finally disposed of. In spite of this, the volumes must have been of large service and have left a permanent impression upon the mentality not only of the ministers of the association but through them upon the people of the congregations.

We probably do not understand the course of Baptist education in this commonwealth unless we take largely into account the generous gift which Mr. Hollis made and recognize its enduring effect. Such a point of view helps us to understand, for example, the following paragraph in the minutes of 1756:

Concluded to Raise a sum of Money Among our Churches for the Encouragement of a Latin Grammar School, Mr. Isaac Eaton to be Master thereof.

Isaac Eaton was then pastor of the church at Hopewell, New Jersey. In his home the Latin Grammar School was established and until 1764, under his direction, served a very useful educational purpose.

At first thought the institution thus established appears to have been outside of Pennsylvania altogether. The location, however, was incidental. If Mr. Eaton had been pastor of one of the churches in Pennsylvania the institution would have been founded on Pennsylvania soil. Though located in New Jersey it was as much a Pennsylvania institution as though it had flourished in Philadelphia. The New Jersey churches remained, and were to remain until 1811, members of the Philadelphia association.

The Association did not merely found this academy. In 1758 it is recorded that "what hath been bestowed hath been Well laid Out, and seeing a number of sober Youths have well Improved themselves in Usefull learning & like to be helpfull in our Churches."

The association, in addition to undertaking the support of this educational movement itself, ventured to ask for aid from the Baptist brothers in England. This is shown by the following quotation from a letter bearing date of May 16, 1762, signed by Peter Peterson Vanhorn and Morgan Edwards which they wrote in accordance with the order of the association at its meeting in the autumn of 1761:

Some of the churches are now destitute [of ministers]; but we have a prospect of supplies partly by means of a Baptist Academy lately set up. This infant seminary of learning is yet weak, having no more than twenty-four pounds a year towards its support. Should it be in your power to favour this school any way we presume you will be pleased to know how? A few books proper for such a school, or a small apparatus, or some pieces of apparatus, are more immediately wanted, and not to be had easily in these parts. We have also, of late, endeavoured to form a library at Philadelphia for the use of our brethren in the ministry who are not able to purchase books. This design also wants the assistance of our brethren in England.

While this academy flourished and was important in itself it was even more significant, as is well known, because out of it grew what is now Brown University.

Of the relation of Brown to Hopewell Academy and the Philadelphia association I do not need to speak at length, since the subject has been fully treated in the histories of the university and of the association. Two items in the course of events, however, may well be mentioned, since they seem largely to have been overlooked.

One of the prominent members of the Hopewell church was Mrs. Elizabeth Hobbs, widow of John Hobbs. In her will, made in 1763, after bequeathing two volumes of "Boles Annotations" to her church for the perpetual use of its pastors and providing for the distribution of three hundred copies of Cotton Mather's work entitled "Gospel Justification," and other items, she directed that the remainder of her estate "should go to the education of promising and pious young men of the Baptist church to be disposed of at the discretion of the Baptist Association held yearly in Philadelphia."

In 1767 Mrs. Hobbs (not Hubbs as the printed minutes spell the name; I am certain of this as I have read the original will which is among the New Jersey archives at Trenton)—in 1767 Mrs. Hobbs died, and the income from the funds thus received by the association became available. It was used, as the association minutes show, for aiding ministerial students from the association in their studies in Rhode Island College, now Brown University.

The close relationship of the association to the university in those first days and the growing interest of the association in Baptist educational activities are undoubtedly due, to a large extent, to this bequest of Mrs. Hobbs before the university was founded

The other item which should be brought into larger relief concerns the Rev. Samuel Jones, who became pastor of the church at Lower Dublin in 1763, and was one of the ablest men among the able leaders of Pennsylvania Baptists at the close of the eighteenth century and the beginning of the nineteenth. In 1807, when the association celebrated its first centennial, Dr. Jones, as he had then become, was recognized as pre-eminently the one who should preach the century sermon. In a note appended to that sermon he modestly wrote:

In the fall of 1763, the writer of these sheets, on request, repaired to Newport, in Rhode Island and new-modelled a rough draft they had of a charter of incorporation for a college, which soon after obtained Legislative sanction.

It was a Pennsylvania Baptist, therefore, who was recognized as the man to give substantially final form to the charter of Brown University. This is not generally known, I think. It is not widely known either, perhaps, that after the death, in 1791, of James Manning, the first president of Brown University, Dr. Jones was offered the position as his successor and declined because he felt that he was too far advanced in years to assume such responsibility. His high standing as an educator and his service in educational lines may be further recognized from the fact that from about 1765 to 1795 he conducted an educational institution at Lower Dublin. As he modestly described it in the note appended to the century sermon referred to:

The writer kept a boarding school between twenty-nine and thirty years, at Lower Dublin, in which many were educated, that are now useful in the different learned professions.

One of them, the Rev. Dr. Allison, kept a large Academy under his sole direction at Bordentown, in New Jersey, from whence issued many useful characters.

The significance of this modest reference to Dr. Burgiss Allison and the value of Dr. Allison's service to New Jersey and Pennsylvania will be better understood from the language of Morgan Edwards in his "Materials Toward a History of the Baptists of New Jersey," which was published in 1792. Mr. Edwards wrote:

Mr. Allison is a slender built man, and neither tall, nor of firm constitution; yet approaches towards an universal genius beyond any of my acquaintance: his stated preaching shows his skill in divinity: the academy he opened in 1778, gives him daily opportunities of displaying mastership in the liberal arts, and sciences, and ancient and modern languages: several foreign youths deem his seminary their *alma mater*: foreigners prefer him for a tutor, because of his acquaintance with the French, Spanish and Portuguese, &c.: the academy is well furnished with books, globes, glasses, and other pieces of apparatus for experiments in natural philosophy, astronomy, geography, optics, hydrostatics, &c.: some of the said pieces are of his own fabrication: he is now preparing materials for an orrery, on an improved plan. He is not a stranger to the *muses* and *graces*; for he is an adept in music, drawing, painting, katoptrics, &c.: he has two curious and well finished chandeliers in his parlour, which show the maker whenever he stands before them. He is as remarkable a mechanic as he is an artist and philosopher: the lathe, the plane, the hammer, the chisel, the graver, &c., have displayed his skill in the use of tools. His accomplishments have gained him a name and a place in our philosophical society; and in that distinguished by the name of *Rumsey*; and in the society for promoting agriculture and home manufactures.—Mr. Allison was born at Bordentown, Aug. 17, 1753: finished his education at Pennepek, under the tuition of dr. Jones; and was ordained by him, Jnn. 10. 1781.

Morgan Edwards, the writer of this gracious description, was himself a man of no mean attainments and his words can hardly be regarded as fulsome praise. Taken at their proper worth, therefore, they reveal most strikingly not only the educational possibilities offered by Mr. Allison but also the high character of instruction given by Samuel Jones in his



boarding school at Lower Dublin, and something of the educational atmosphere in Pennsylvania before the year 1800.

During this period another bequest came to the Philadelphia association. This was the legacy received through the will of John Honeywell, of Knowlton, Sussex (now Warren) county, New Jersey. This was announced to the association at the meeting in 1782, and a committee was appointed to give attention to the bequest. The story of this bequest and the educational results would, by themselves, furnish material for an entire discourse. Geographically this educational enterprise was connected with New Jersey, but it was a gift to the Philadelphia association, which still included the New Jersey churches, and its history has been identified with the work of Pennsylvania Baptists. I shall not attempt here anything more than to state that a school was established and has been maintained through the years. Records of the institution including financial details and other accounts of individuals are preserved in manuscript in the records of the association deposited in the library of the American Baptist Historical Society and furnish highly interesting reading for those who care to consider the details of developments of Baptist education in Pennsylvania.

During recent years under the entirely changed conditions which now prevail the association has found difficulty, as might be expected, in maintaining the school according to its original purpose. In view of this the association through its trustees has recently taken steps to transfer this Honeywell School Fund to the authorities of Warren county. At the meeting of the association on October 4, 1917, the trustees recommended that if such a transfer of funds "cannot be legally done, that the properties be sold, and the income paid to the school authorities of Warren County, N. J., for the support of a teacher under their direction."

It may be assumed that the number of such educational bequests, in connection with other educational activities of the Philadelphia association, has had a perceptible influence on educational affairs in southeastern Pennsylvania. At any rate it furnishes a factor in the development of Pennsylvania Baptist educational activities.

In 1787 it was announced to the Association that "a real Estate in New Castle county in the state of Delaware, had been demised by Reese Jones to the Ministers of this Association, for the education of young men," and a committee was

appointed to secure control of the gift, the expense of such work on the part of the committee being guaranteed. The later minutes do not show what the outcome was, as there is no further reference to the bequest, but apparently the intentions of the testator were not realized and no money came to the association.

As throwing some light on the work of Samuel Jones at Lower Dublin during this period in undertaking the oversight of young men studying for the ministry, a statement from the minutes of 1789 is suggestive. In this minute we are told that Samuel Jones was to take Mr. Silas Walton

under his care, for instruction, for one year at £25 for his accommodations, including the use of necessary books, on our account, . . . the said Walton to give his obligation to refund the money within seven years, if he should not become a minister of our order within that time, and continue therein.

In view of the above minute it seems probable that the school conducted by Samuel Jones had become a quasi associational academy. If so, it would explain the action of the association in 1792 when a committee was appointed to investigate concerning

a considerable sum of money in the hands of the heirs, executors, or administrators of the late Isaac Jones, Esq., belonging to the funds of the grammar school under the direction of this Association, the amount of which is at present uncertain.

Another possible explanation of the above reference to a grammar school is to be found in the following which appears on page 332 of the printed "Minutes of the Philadelphia Baptist Association, from A. D. 1707 to A. D. 1807," which were published in 1851:

#### ADDENDA TO 1797.

Baptist Grammar School—Pecuniary Transfer, &c.

March 29th, 1797.

Whereas, several of the churches belonging to the Philadelphia Baptist Association, about five and thirty years ago, subscribed and collected money, for

the purpose of supporting a Grammar school in their connection, that young men, promising for the ministry, might enjoy the benefits of education: Now the subscribers, trustees of said money, considering: That it is inconvenient for them from distant parts to attend to so small a concern; that the trustees of the Association aforesaid have a considerable sum or sums of money in their hands for the very same use; that the said Association could take care of and apply the money now in the care of the subscribers under one trouble, if the same was committed to their care, and that it is troublesome, unnecessary and useless, to have two sets of trustees for the very same purpose:

The subscribers do therefore resolve, vote and determine, that the monies in their care for the use above said, shall be delivered to the trustees of the Association aforesaid, the interest whereof to be applied by said trustees to the original use and design, and no other; and the said Association trustees are hereby desired, authorized, and empowered to receive, sue for, and recover all monies, bonds, notes, book debts, books, papers, or other property whatever pertaining to the subscribers, as trustees as aforesaid, and to give proper receipts and discharge for the same, in as effectual a manner as themselves might or could do.

In witness whereof, they have hereunto set their hands.

Samuel Jones, of Lower Dublin.  
Silas Hough, of Montgomery.  
Arthur Watts.  
Benjamin Bennet, of Middletown.

[Note.—The above act of pecuniary transfer was in my possession, in manuscript, and does not appear ever to have been incorporated with the minutes, nor regarded as belonging properly to the records of the Association; but it belonging now to history, and relating to property for which, I believe, the Association is yet responsible, I have thought best to insert it here.—*Ed.*] (This editor was A. D. Gillette. F. G. L.)

At the meeting of the Association in 1795 a "Circular Letter published by an Association Meeting at Bromsgrove, in England, on the Education of Children," was recommended for republication and was printed under the direction of Thomas Ustick. This discloses that the Baptists of the Philadelphia association were interested not simply to avail themselves of American educational resources but also to utilize an opportune publication from the mother country.

Probably as a result of the above action and for other reasons the minutes for 1800 and succeeding years reveal an increased interest in educational work. Money was collected and Thomas Ustick was authorized to distribute it in the education of several young men whose names are given.

In connection with this work of Mr. Ustick it is perhaps worth while to note that in 1800 he was appointed librarian "to take charge of the Books belonging to the Association, and to make report of their condition." Thus young men who were studying for the ministry were brought at once into contact with a man who handled the money for their assistance and at the same time was concerned with the books which the association possessed for the use of its ministers. This may have been of extensive educational significance.

An apparently new step was taken by the association in 1800, as is seen from the following minute:

It is recommended to our Churches, that a sermon be annually preached among them, and after it a collection be made, whose amount be returned to the Association at their subsequent Meeting, in order to augment the fund for the education of such pious young men as appear promising for usefulness in the ministry of the Gospel.

The next year, 1801, a total of \$59.54 as a collection from five churches was reported. Similar contributions reached \$84.37 in 1804 and were reported during each of the next half dozen years.

We have a side-light on the intellectual and educational conditions of the time from the fact that in 1807 the association recommended to each of its churches to subscribe for a copy of Dr. Gill's Exposition of the Old and New Testament, for the use of their ministers. It does not follow, of course, that each church did this, or that all of the ministers made large use of Dr. Gill's great work. It is of some

significance, however, that the ministers were regarded as capable of using to advantage such volumes of Biblical exposition. And this interest in Dr. Gill's great work continued, for we read in the minutes of 1819 that the nine massive volumes were finally off the press, and were offered to the ministers and churches at the relatively low price of \$50.00 for the set.

It is not without meaning that we find in the minutes for 1819 a notice that a Baptist Almanac for 1820 had been published and was recommended to the churches. While such a publication was hardly a text book, those who are familiar with early almanacs are aware that the person who perused their pages could hardly turn from them as ill-informed as when he opened the books.

In 1805 Rev. Dr. William Staughton came to the First Baptist Church, Philadelphia. He was greatly interested both in young men and in education. In March, 1807, he consented to give theological instruction to Daniel Sharp, afterwards Rev. Dr. Daniel Sharp. As time went on he accepted other young men for similar instruction. In July, 1812, as an outgrowth of his teaching, and probably intended as a wider support for it, there was organized in the First Baptist Church, Philadelphia, the Baptist Education Society of the Middle States, which was to support an institution of learning. In connection with the step there was offered to American Baptists an Address on the subject which, together with the constitution of the society, was published in the Massachusetts Baptist Missionary Magazine for September, 1812. The Address covers two pages. In it the signers said:

Several young men, we understand, in the states of Pennsylvania, New Jersey, and New York, and some in other sister states, are anxious to enjoy privileges such as the new institution which we propose will supply.

An establishment of this nature must be begun by some persons. The ministering brethren in Philadelphia have learned with pleasure, that in the New Jersey association, and among the brethren in New York, considerable solicitude of mind has been awakened on this subject. They will feel happy in co-operating with them, and with any of their christian friends, in giving origin, efficacy and permanence to the institution.

Though the society was nominally for "the Middle States," it was really local to Philadelphia and came to be called the Baptist Education Society of Philadelphia, as is clear from the language of Rev. S. W. Lynd, the son-in-law and biographer of Dr. Staughton, who tells us also that at the beginning of 1813 Dr. Staughton "was unanimously elected tutor."

In May, 1814, in the First Baptist Church, Philadelphia, "The General Missionary Convention of the Baptist Denomination in the United States of America, for Foreign Missions," popularly called the Triennial Convention, was organized. Rev. Dr. Richard Furman, of Charleston, South Carolina, was elected president. In his Address to American Baptists, issued at the close of the meeting, he urged the importance of ministerial education. At the meeting of the convention in May, 1817, also held in Philadelphia, Dr. Furman took occasion to deliver a special address on education. This led to the appointment of a committee on the subject. The following July the Baptist Education Society of Philadelphia offered to co-operate with the convention in support of the educational institution which was now being favorably considered.

As a result of these combined efforts a school was opened in the autumn of 1818 in Philadelphia. Dr. Staughton was principal of the institution and had as associate Rev. Iraha Chase, a scholarly young man, who was then beginning a distinguished educational career. The school owned no building, the work being carried on in rooms provided from time to time. The first commencement was held April 25, 1821, at the date of the annual meeting of the convention Board, and a certificate was given to each of the seven graduates testifying that he had been "a member of the Theological Institution of the Baptist General Convention."

From 1817 on there had been some of the leaders of the convention, particularly Rev. Luther Rice, who felt that an institution supported by the Baptists of the entire country should be located in the District of Columbia. In 1819 a site of forty-six and one half acres was secured there. Buildings were soon after begun and in the autumn of 1821 the convention school was moved to Washington and opened under the name of "the Columbian College, in the District of Columbia."

Such in brief is the history of an institution which, though never intended to be local to Philadelphia, was actually a Pennsylvania enterprise to a large extent, until it was transferred to Washington, and deserves mention in this sketch, though adequate treatment of its record, preserved in the annual reports of the convention and in the *Latter Day Luminary*, is impossible.

We have now viewed rapidly some of the more important educational activities of the Baptists of Pennsylvania during somewhat more than a century and a quarter. We have come also to a time which opened a new period in Baptist education in the Keystone State. Before we proceed to that interesting development it may be worth while to record two or three general impressions concerning the Baptist educational situation in Pennsylvania up to about 1830.

A prominent element of those impressions is that the education thus far had been, primarily, if not indeed almost exclusively ministerial. To be sure Dr. Jones told us in the note above that there had gone out from his boarding school those who were "useful in the different learned professions," and Morgan Edwards' sketch of Dr. Burgiss Allison, makes clear that the academy kept by him did not limit its training to religious subjects. This statement undoubtedly accounts for the fact that in the membership of the churches of the Philadelphia association there were laymen of considerable educational attainments. Nevertheless education of those outside of the ministry was largely incidental. There is no reference to education for women; the time for it had not yet come. Education was thought of primarily for the church leaders, and there is little to suggest that institutions of learning would have been established except for the training of men for the ministry. In fact advanced training for ministerial students was not regarded as requisite for leadership among Baptists.

This is perfectly clear from the language of another paragraph in the note to Dr. Jones' century sermon, and it has the greater significance coming from such a man as Samuel Jones as late as the year 1807. The paragraph is as follows:

The Baptists, as a society, have never considered the higher branches of learning as essential to the gospel ministry, and there is no doubt but the sentiment is perfectly correct. They have, nevertheless,

held education in high esteem, as a handmaid to grace, and have always had not a few among them, that ranked pretty high for literary improvement and extensive reading.

With this point of view in control, the outcome for Baptist education is graphically seen from the language of Rev. George M. Spratt, D.D., when he reviewed, in 1884, his ministry of half a century in Pennsylvania. He tells us that as late as about 1830 the children

profited by a quarter's schooling each year, for one or more years, generally under the tuition of some Miss in her teens, and graduated with limited knowledge of reading, writing, and spelling. The common school system, that blessing of the present day, was then unknown, and when, some years later, it was introduced, met with strong opposition.

The Baptists were comparatively few and devoid of wealth; only a single Baptist minister with college training could be found beyond the limits of Philadelphia. Not an academy existed, nor had we any private schools or seminaries in the State.

Dr. Spratt spoke out of an experience which made him familiar with the facts. He probably did not over-state the situation. While Baptists in Pennsylvania previous to about 1830 had been far from a really ignorant folk, they were likewise far from being interested in general education.

A better day, however, was about to dawn. The first signs of the new light manifested themselves in 1832. In the minutes of the Philadelphia association in that year we read:

H. G. Jones offered a resolution that this body take measures to have a Manual Labor School established on the farm lately bequeathed us by Elder Strawbridge, which resolution was referred to the Board of Trustees.

Twelve years before this action there were, among the energetic pioneers who were taking possession of central Pennsylvania, some Baptists who organized the Northumberland Baptist Association. In 1832, almost coincident with the action of the Philadelphia association, these enterprising Baptists of the central portion of the state adopted the following:



Resolved, That the exigencies of our denomination require that an effort be made to establish a Manual Labor Academy, in the interior of this commonwealth, for the education of our sons, and to furnish facilities for literary and theological improvement, to brethren who may have been approbated to preach.

It was at once a question which of these two movements should receive the support of Pennsylvania Baptists. For the moment the advantages, as may easily be seen, were in favor of the Philadelphia brethren and in the minutes of their meeting in 1833 we read:

The Resolution offered by H. G. Jones, last session, concerning a Manual Labor Seminary, having been referred to the Corporation, the President of the body corporate reported—

That the business committed to their care had been deliberately considered, and that it was found inexpedient to locate the Institution on the farm belonging to the body in Lower Providence; and that, after patient inquiry, it was ascertained that an estate might be obtained at Haddington, four miles west of Philadelphia. The estate has been purchased by order of the Board, and the Institution will be in readiness to receive students the present month. Suitable teachers, professors, &c., have been engaged, and a number of students are in readiness to enter upon their studies.

[By order of the Corporation,  
H. G. Jones, President.]

*Resolved*, That brethren Jenkins, McLeod, and I. M. Allen, be a Committee to nominate a Board of Trustees, to whom shall be committed the management of the Institution at Haddington.

A board was appointed consisting of twenty-five members and the beginning appeared thoroughly auspicious. In 1834 those in charge of the movement issued an eight page pamphlet entitled "A Report On Haddington Institution," a copy of which the American Baptist Historical Society is so fortunate as to possess. After a general statement giving the location and purpose of the Institution and a four year course of study there is this interesting paragraph:

In conclusion we observe, the Haddington Institution is the only one belonging to the Baptist denomination in Pennsylvania; and is the first exclusively established by the *oldest* Association of our faith in America.

Naturally the subject of this Institution came before the Philadelphia association at its meeting in October, 1834. In the minutes of that meeting we find this paragraph:

A communication from a committee in New Jersey, respecting a general system of education, for the purpose of concentrating the efforts of the Baptist interest in the middle states, was received and referred to brethren L. Tucker, H. G. Jones, J. H. Kennard, J. Matthias, H. Malcom, D. Dodge, and S. Bernard with the committee.

Thus we discover that the New Jersey Baptists were as thoroughly awake to the needs of Baptist education as were their brothers in Pennsylvania. The committee, thus appointed, made a report later in the day which seems important to include here in full. It reads:

The committee to whom was referred the communication from a committee in New Jersey, respecting a general system of Education reported:

That they have carefully considered said communication. They regard the subject as one of absorbing magnitude, and fully accord with the general views there expressed of the value of such an institution, and the great importance of uniting, on this subject, all our churches in this and the adjacent States.

They recommend that the Seminary be put on a more general footing, so far as can be done consistently with its doctrinal purity, and the securing of the interests of this Association. They also recommend that the Association call a Convention, to consist of the Pastor and a delegate, or of two members if the Pastor cannot attend, from any church which may choose to send, within the middle States: to meet at Sansom street meeting house, Philadelphia, on the first Wednesday of December, at 11 o'clock, A. M.

Which report was accepted. Brethren Kennard and Huggens, were appointed a committee to issue circulars to all the Baptist Churches in the middle states, informing them of the intended convention to be held on the general system of Education.

The minutes of the Philadelphia association for 1835 to 1838, contain relatively glowing accounts of this school, which in the meanwhile had been removed to Germantown and in the minutes of 1838 is called the Germantown Collegiate Institution. The minutes of 1838 tell us that "The Hebrew, Greek, Latin, English, French, and Spanish languages are taught by eminent and well known instructors. . . . It will be remembered that the theological students will be gratuitously instructed."

How an institution which seems to have been thus thoroughly under way appears suddenly to have dropped out of existence I have not discovered. That its career did suddenly cease is probable from the fact that nothing further is said concerning it in the associational minutes.

Whatever the course of events, they were sufficient from 1834 on to influence the Northumberland association so that no further action was taken by that body. The field was left open to the Philadelphia association, however, with cordial good will on the part of the Northumberland brethren, as is seen from the action which they adopted in 1834 and repeated in 1835.

Resolved, That we view the exertions of the Philadelphia Baptist Association, in the establishment of the Haddington Literary and Theological Institution, with deep interest, and feel highly gratified in hearing of its present flourishing prospects.

When the Haddington Institution was discontinued the field was once more open throughout the state for any further venture. Apparently there were varying currents in the tide of thought. It was the time when Sunday schools were beginning to receive some attention on the part of Philadelphia Baptists. The minutes of 1835 record that the Philadelphia association gave place for an afternoon to a meeting of the Baptist Sunday schools of Philadelphia. In 1838 for the first time the associational minutes contained Sunday school statistics. We cannot, however, regard the

Sunday school activities of those days as in any considerable sense educational, since in 1838 their purpose is emphasized as being only "a means in the conversion of souls." The following year in fact, the idea was put even more strongly when the association said that "the ultimate object of the Sabbath school is "the eternal salvation of the soul."

Another current was in the form of some sort of an education society, since in 1835 the association recorded its approval of "the efforts of the Pennsylvania Education Society." I have not discovered just what this education society was. The thought of such a society, however, must have been a permanent feature in the informal discussions of the day. This is evident from action which was taken in Philadelphia on September 18, 1839, when, by common consent, after formal notice on the part of Baptist leaders, the Philadelphia Education society was organized in the First Baptist Church

as the deliberate conviction of this meeting that the great want of a well trained and efficient ministry  
... plainly requires the present formation of  
an Education Society for this city and vicinity.

At the meeting the next year, which was held on November 5th, the name of the organization was changed to The Pennsylvania Baptist Education Society. At that meeting in 1840 a constitution was adopted. The first article stated that

the exclusive object of this society shall be to aid in acquiring a suitable education, such indigent, pious young men of the Baptist demonination as shall give satisfactory evidence to the churches of which they are members, that they are called of God to the Gospel ministry.

Thus originated the Pennsylvania Baptist Education Society, which since that time has been particularly concerned with the education of young men devoted to the ministry of the gospel. The history of the society itself is a very significant element in Baptist educational affairs from those days on. Its activities have become more closely related to other Baptist organizations in the state. As a result of this, from 1871 it began to hold its sessions at the same time

as the state missionary society and in 1908 became the Education Board of the Pennsylvania Baptist General Convention.

To tell the story of the society's work would be most welcome and I am tempted to yield to its inducements. Since, however, as I have stated at the beginning of this paper, an account of its work was written by Dr. Jacob G. Walker and published in the society's report of 1909, it is advisable here to give less attention to that aspect of my theme and bring into fuller relief other activities which have not been so thoroughly treated. In connection with these other events I shall touch upon activities of the Education Society which are so important that they must not be left without mention.

Returning to the days following 1830 we deal with some of the most far-reaching developments covered by the subject in hand. While the Haddington Institution did not succeed, the movement out of which it grew revealed ideas of education which were substantially new. The institution was conceived of as a Manual Labor school and thus looked in the direction of training for the hands as well as for the mind. The scope of the institution was not limited to ministerial education. It assumed a much broader field of work. Though those ambitions were not realized at Haddington, or Germantown, they were to find development elsewhere. They were the same sorts of ideas as those which prompted the new step of the Northumberland association in 1832.

The Northumberland Baptists did not lose the thought which prompted that first action. They maintained a committee on education. In 1844 this committee offered an extended report in which they stated:

In 1841 the Association passed a unanimous resolution "to become auxiliary to the Pa. Bap. Ed. Society," but according to the tables showing the amounts contributed for the different benevolent objects, it appears that only FOUR churches in the whole Association contributed any that year for this object. In 1842 only THREE churches contributed for the same object, and in 1843 only TWO churches—leaving 14 churches in the association who did not accompany their prayer, "Lord send forth laborers into the vineyard," with the donation of a penny!

Our sister States are annually pouring their thousands into the Treasury of the Ed. Society. In '42

the small state of New Jersey with only 9,000 Baptists raised, for the education cause, \$2,000, besides supporting all of her own beneficiaries. While Pennsylvania with nearly THREE TIMES that number of Baptists raised the same year but \$560! Brethren what is the cause of this astonishing difference?

The report from which the above is quoted was written by C. A. Hewitt, pastor of the church at Lewisburg. In 1845 the chairman of the committee was Rev. Joel E. Bradley, who during the year since the last meeting had succeeded Mr. Hewitt as pastor of the Lewisburg church. He like his predecessor, offered an urgent communication to his brothers of the Northumberland association. In this report he said:

Your committee have endeavored to discover the cause of the lamentable lethargy on this subject which seems to pervade the Pennsylvania Churches, and are inclined to ascribe it, in great part, to the facts, that our literary institutions are in other States, and that young men educated elsewhere cannot act as efficiently upon the population of our State as could those educated among us. The establishment of an Institution in our midst is absolutely necessary, in order to bring out the strength of our denomination in Pennsylvania. Your Committee therefore earnestly recommend to this Association the adoption of measures for the establishment of a Literary and Theological Institution in this State.

J. E. BRADLEY,  
Chairman.

The minutes continue:

Resolved, That a Committee of five persons be appointed to report this afternoon on the propriety of forming a Literary and Theological Seminary in central Pennsylvania, when brethren Tucker, Ludwig, Bradley, J. G. Miles, and J. Moore, Sr., were appointed that Committee.

This committee later in the day submitted its report as follows:

The committee appointed to report on the expediency of forming a Literary and Theological Seminary in Central Pennsylvania, submit the following, which was received, viz:

They heartily approve of the establishment of a literary institution of a high order, in the interior of our State, and for the purpose of effecting so desirable an object, they offer to the Association, for adoption, the following resolutions:

Resolved, That we esteem it desirable that a Literary Institution should be established in Central Pennsylvania, embracing a high school for male pupils, another for females, a college, and also a theological Institution, to be under the influence of the Baptist denomination.

Resolved, That this Committee be continued, with instructions to prepare a report on the subject, to be printed with the minutes, and also to lay it before the various religious bodies of our denomination in the State, either by correspondence or otherwise, especially before the Education Society, and the State Convention, at their next meeting in Philadelphia.

Resolved, That they be authorized to adopt such other measures as they may deem advisable for the accomplishment of the said object, and report at our next annual meeting. In behalf of the Committee.

WM. H. LUDWIG,  
Chairman.

William H. Ludwig, the chairman who signed this report, was a physician in Lewisburg. It is not improbable that the future course of events is largely indebted to him for the shape they took, for, at the meeting in 1846, he submitted a statement entitled "Report of Committee on Literary and Theological Institution," which reads as follows:

The special committee, on the subject of a State Literary Institution, respectfully report,

That according to their instructions they prepared an address on the subject of a State Literary Institution, and handed it over to the publishing committee for insertion in the minutes of last year.

Shortly after the adjournment of your last meeting, a *State Association* was formed for the purpose

of effecting the object contemplated in the appointment of your committee, and as they seemed to possess facilities for moving in the business which the committee could not command, it was thought best to await their action, consequently your committee have done nothing farther in that behalf—but are happy to be able to say that the State Association have succeeded beyond their most sanguine expectations.

WILLIAM H. LUDWIG, Chairman.

Thus was begun the University at Lewisburg. In order to understand the meaning of the movement and the institution thus founded emphasis must be placed upon the fact that training was planned for other male pupils as well as those who were students for the ministry and that provision was to be made for young women. These are significant features in the thinking which brought about the founding of a Baptist university in Pennsylvania.

At first it was no more than a high school and the sessions were held, as Dr. Leroy Stephens in a recent letter to me has kindly and graphically described, "in the low basement of the old Baptist church. I have many a time," he continues, "touched the ceiling of that basement with my middle finger while standing solid on the floor. There were three rooms only, one main room and two small rooms back, and here was germinated our creditable Bucknell University."

Instruction was begun in the autumn of 1846, but the "First Annual Catalogue," covering the academic year 1850-1851, was issued at the close of that year. No president had yet been appointed but there were students of both sexes representing the various classes from seniors in the college down through the grades to the primary department. In 1852, Rev. Howard Malcom, D. D., became president, and in the autumn of 1853 the department for women, called the Female Seminary, was opened in a separate building favorably and conveniently located about one-half mile from the other buildings.

It would be highly attractive to follow in detail the history of the university thus established. Of course that is impossible in this paper. — We may turn to other matters with less regret because the later history of the University at Lewisburg is far more easily accessible than the beginnings which I have described with some fullness.



The action of the Northumberland association and the opening of the University at Lewisburg seem to have stimulated the Baptists of western Pennsylvania. In the annual report of the Pennsylvania Baptist Education Society for 1844, the meeting being held at Milton, we find this unusual paragraph.

Resolved, That we regard with sympathy and encouragement the efforts made in Western Pennsylvania to obtain the Madison College at Uniontown as a Baptist institution.

Apparently nothing came of this movement as there is no further reference to it in the contemporary documents, and there is only the tradition that the effort failed.

In connection with this act of the Pennsylvania Baptist Education Society it is worth observing that its sympathies have always been comprehensive and ready to support any promising movement, whether instituted by itself or by others. Various items in its proceedings from year to year might be selected as evidence of this. Naturally, however, it gave special consideration to the promising institution at Lewisburg. A paragraph of its report for 1848 is worth recording, both as illustrating this interest and as showing how early the setting apart of a special day of prayer for institutions of learning was considered by the society. The item reads:

At this session it was recommended to the churches to observe the last Thursday in February as a day of special prayer and fasting, to entreat the Lord for more laborers, and to pray that the University at Lewisburg may be visited by frequent seasons of refreshing.

In 1851 the society, as a further evidence of its interest in the University, put itself on record as

painfully impressed with the importance of educating our own sons and daughters at institutions where they will not acquire prejudices against our sentiments and practices. We therefore with affectionate earnestness present to our constituents the present necessity of patronizing the University,—by sending their children and their young licentiates, and of completing the endowment.

While the society was thus caring for its own special field and supporting wider projects for Baptist education it was studying improved methods for carrying on its own labors. Previous to 1852 it had encouraged the support of individual students not only at Lewisburg but at Hamilton, now Colgate, and other institutions outside of Pennsylvania, through church scholarships designated specifically for individual students. At the meeting of 1852 the Board of Managers of the society proposed the establishment of a General Fund rather than the personal scholarships. This proposal was urged on the following grounds:

the contributors feels his contributions have been en-

A fund formed in this way . . . is more simple, more easily managed by the Treasurer; and should any young man aided by this society afterwards leave the ministry or not enter it, no one of tirely lost. And in case of young men aided by the society rising to usefulness and eminence in the churches, each contributor feels the conscious satisfaction that he has borne his part in the education of such men.

In 1853 the society voted that it was important to have a sermon on ministerial education as a part of the commencement exercises at Lewisburg. This action is notable as the beginning of one of the established functions of the Bucknell University commencement season.

At the meeting of 1855 it was announced that a charter for the society had been secured early in the past year, that is, in the autumn of 1854. In this way the organization was put upon a secure legal basis for carrying on its work which in the course of years came to involve extensive financial operations.

At that same anniversary Rev. George M. Spratt, who had become General Agent of the society in 1851, reported that the number of applications for aid in preparing for the pastorate "would be greatly multiplied, were it not for the loose views entertained by too many churches and pastors in regard to a proper preparation for the arduous and responsible work of the Christian ministry." Indeed the annual reports for many years after that time refer frequently to similar conditions confronting the society's efforts. The situation was concisely stated in 1857 when Mr. Spratt called

attention to the fact that one third of the churches in the state gave nothing for ministerial education, one third did "a little under urging," and the actual burden was borne by the remaining one third of the churches. This unhappy condition affected other Baptist effort as well as that of the Education Society. Among the churches there were not only examples of the same ignorance which existed at the beginning of the century but also direct and intense opposition to education in general and ministerial education specifically. Dr. Spratt, as he became in 1869, had opportunity to know what this opposition was, and in another paragraph of his recollections of a half century's ministry in Pennsylvania, referred to above, and published in the report of the Pennsylvania Baptist Education Society for 1884, he pictured these adversaries. Baptist schools, he said,

they branded as smut factories, and even advised in unholy sarcasm, Rev. Dr. Howard Malcom to put up a sign over his college, "God, Malcom & Co., Priest Factory."

Such was the attitude which ignorance displayed toward the splendid educational work which Dr. Malcom, as president, and his co-laborers were carrying on in the University at Lewisburg. It need not surprise us that in the face of such opposition, not limited to Baptists alone, progress up to the present time has not been all that could be desired.

It is refreshing to know that in the face of such difficulties there were some who not only conceived of education as necessary for ministers but as something for the mind and for the hands of all. Fortunately such a view was somewhat general. It had taken hold upon the thought of John P. Crozer whose success as a business man at Upland and whose devotion to the welfare of the people led him to establish in 1858 the Upland Normal Institute. For the work of this institute he erected what is now the main building of Crozer Theological Seminary and the work of instruction was begun. The "Second Annual Catalogue" of the institute, covering the year 1859-1860, lists a faculty well qualified for the service and a total student attendance consisting of both men and women of 161. This catalogue shows the objects of the institute to have been

to furnish, at a reduced cost, a comprehensive, thorough, and practical education for business, teaching, college, and any literary or professional pursuit.

Though begun with such a worthy object and having a goodly number of students the institute was soon under the shadow of the Civil War. Its work was discontinued and the building and campus used as a hospital for soldiers from both of the armies. At the close of the conflict conditions were not favorable for its reopening. In 1866 Mr. Crozer died. There came at once before his family the question of disposing of the plant which he had established. This question was naturally considered in view of the close relation which Mr. Crozer had sustained to the University at Lewisburg and to the Pennsylvania Baptist Education Society, of which he had been president since 1856. The situation still further involved the fact that, while the University at Lewisburg had not been established chiefly for ministerial education, it had nevertheless given much training which fitted men for pastoral service, and in 1855 had opened a distinct Theological Department with one professor who devoted his time exclusively to the education of men for the ministry.

After due consideration of all the factors concerned it was mutually agreed that an institution to be known as Crozer Theological Seminary should be established at Upland making use of the plant erected for the Upland Normal Institute, and that the seminary should take over and recognize fully the Theological Department of the university. Thus the Baptists of the Keystone State came to possess not only a university with a preparatory department, and a department for women as well as college men, but also, through the generosity of Mr. Crozer's family, a thoroughly established and well endowed theological seminary, the initial gift for the latter amounting to approximately \$275,000.

Instruction in the Seminary began on October 2, 1868, under the direction of a faculty consisting of the president, Dr. Henry G. Weston, and Professors George D. B. Pepper, D. D., and Howard Osgood, D. D.

Mr. William Bucknell, a son-in-law of John P. Crozer, whose wife Margaret Crozer Bucknell died soon after the decease of her father, conceived of the happy idea of founding the library of the seminary, at a cost of about \$30,000 erected Pearl Hall as a library building, in honor of his wife, and

gave \$25,000 for the immediate purchase of books. Though the gift of Mr. Bucknell was small in comparison with the gift of the family of Mr. Crozer it placed the library of the Seminary for the time being in an exceptionally strong position for its service. It may be of interest even to those of the present day and certainly to coming generations to record that the library structure was used temporarily as the place in which the commencement exercises of the Seminary were held.

The result of the generous foundation offered to the Baptists of the State by Mr. Crozer's family and the happy effect upon those who were then interested in education are well reflected in the language of the report of the Board of Managers of the Education Society which was presented at the annual meeting at Lewisburg on July 28, 1868.

The Board desire to express their hearty sympathy with, and co-operation in, the newly organized Theological Institute at Upland, Delaware County. No effort on the part of the Board will be wanting to make this grand and noble offering—presented first to the Lord and then to his Church by the family whose late head has been in years past the honored President of this Society—a permanent success.

. . . Both the University [at Lewisburg] and the Institute have sprung up under our shadow, and amid our prayers and efforts. They are in an important sense our children, brought to their birth under the same benign influences that summoned us into life and impressed us as a Society with a sense of the vital import and solemn grandeur of our holy mission.

. . . We therefore bid the Crozer Theological Institute a hearty welcome, and earnestly desire the God of all grace to crown even its infancy with choice and heavenly blessings. We also assure the friends of our noble University at Lewisburg, that no abatement of interest in its welfare will mark our future course, and we indulge the confident hope that by the withdrawal of the more direct form of theological instruction it will become none the less powerful as an auxiliary in the great work of ministerial education.

The establishment of a university and a theological seminary on secure foundations though they were Baptist ad-

vances of the greatest importance, did not satisfy the Baptist constituency of the State. This may have been the case partly because the period following the Civil War witnessed a general renaissance in education and brought into the forefront the work of public schools. While these schools were developed rapidly and brought about great changes in education they did not meet all the needs that were felt by those who were concerned for educational progress, especially members of churches who were jealous that education should be religious as well as general. Out of such a situation arose the denominational academies and other institutions which were called colleges, though really no more than academies in work. Pennsylvania experienced her share of these and without some knowledge of them we cannot understand the history of Baptist education in Pennsylvania and rightly consider the problems of our own day. (For some of the data used I am indebted to Dr. Leroy Stephens.)

The first of these institutions takes us back to 1856. That year George's Creek Academy was opened at Smithfield. It was recognized by the Baptists of the state, and in succeeding years the Pennsylvania Baptist Education Society sometimes aided students for the ministry who were studying there. The quality of work, however, appears to have been of a comparatively low grade and the society found it inadvisable to continue recognition of the school. Concerning the later years of this academy and its discontinuance I have learned only that its property was turned over to the public school. It served a temporary purpose and was abandoned.

In 1862 there was organized at Reidsburg, Pa., another Baptist academy called Reid Institute. It did not open for work until 1866 but then was recognized by the Education Society, whose beneficiaries were aided there for several years. Until 1887 it remained one of the accredited Baptist institutions. It was weakened by the opening of the State Normal School at Clarion, the building was burned, and the school terminated.

In 1867, according to the report of the United States Commissioner of Education, there was opened at Jefferson, Greene County, an institution called Monongahela College. It seems to have been a college in name alone. The officials took particular pains to emphasize the education of preparatory students and training of boys and girls. Facing a con-

tinual struggle for existence it continued its work, however, and remained in the list of schools recommended by the Education Society until 1887. The college was in some sense related to the Ten Mile Baptist Association. At the meeting of this association in 1889 there was submitted a relatively long report on Monongahela College including a sketch of its financial history up to that time. An educational meeting at Jefferson was provided for to be held on the 15th of October, 1889. The property afterwards went into private ownership and is still so held.

The efforts of the Baptists of western Pennsylvania in the direction of secondary education found a response in the far northeastern portion of the state by the opening in 1868 at Factoryville of Keystone Academy. Factoryville being within the bounds of Abington association, that body assumed a special relation to the new institution and appointed three trustees for membership in its corporate board. The action of the association taken on September 3, 1868, was as follows:

*Resolved*, That we highly approve the efforts now being made to establish an Academy within the bounds of this Association; and that we recommend the Keystone Academy to the patronage and liberal support of our brethren.

*Resolved*, That we comply with the condition of the charter of said Academy, and appoint three Trustees to sit with its Corporate Board accordingly.

During the fifty years since that time Keystone Academy has continued to give secondary training to young men and young women. Like all academies which have survived as well as those which have been unable to continue, it has known the severe struggle which comes from financial limitations. At the present moment a campaign is under way to place it on a more substantial basis. It has become primarily a boys' school, girls being admitted chiefly as day students.

A feeling on the part of the Baptists of the Monongahela association akin to that which had prompted academies for Baptists in other parts of the state led to the organization at Mt. Pleasant of another institution of secondary grade. At its meeting in 1871 the association, after commending the University at Lewisburg, and pledging to that institution its support as a college for advanced study, adopted the following:

*Whereas*, We have long felt, as a denomination, our need of increased educational facilities in western Pennsylvania; and

*Whereas*, At a meeting held in Pittsburg in December last, in which this and other Associations were represented, it was determined to establish a school of high grade at Mt. Pleasant, which has since been incorporated under the name of "The Western Pennsylvania Classical and Scientific Institute," therefore,

*Resolved*, That we commit ourselves to this enterprise and pledge ourselves to support it by our contributions and prayers.

At the meeting of the Association in 1872 a conditional subscription of \$15,000 was reported as being expected from the churches, and the Board of Trustees was planning to secure \$65,000 as a proper basis on which to found the school. In 1873 the hopes for the institute had grown so that \$100,000 was thought of as the proper financial foundation. Unfortunately the high promise concerning the school was not realized. In the panic of 1873 subscribers were unable to pay their pledges and it, like its sister Baptist secondary schools throughout the state, has experienced continued struggle. It is still doing work, chiefly as a school of music, but its maintenance is, I understand, a serious question at the present time.

In 1884 in response to requests from ambitious young men hungry for an education Rev. Dr. Russell H. Conwell began to conduct a class for their mental improvement. Out of such humble beginnings came Temple University in Philadelphia with its thousands of students in various departments of study and its far-reaching influence. While this institution has always remained non-sectarian, the fact that its dominating force, President Conwell, and others who have labored with him, have been Baptists, has kept the university closely related to Baptist life, and mention of it must be made.

Another institution similar to the academies briefly described above was that known as Hall Institute at Sharon. The beginning of its relation to Baptist affairs in Pennsylvania is seen through an item in the report of the Pennsylvania Baptist Education Society for 1888, where we read:



Bro. H. C. Hall announced that through the liberality of a brother in attendance upon these meetings [Nathaniel W. Hazen], a very valuable property in Sharon has been donated for the use of the Hall Institute; whereupon the audience joined in singing

“Praise God, from whom all blessing flow,”

and Brethren G. M. Spratt and H. C. Hall were appointed a committee to arrange for a suitable Thanksgiving service.

The institute remained as one of the accredited secondary schools of the Education Society until 1905 when it is called The Hall Military Institute, after which its name disappears from the list of Baptist institutions in Pennsylvania. The property was sold and the proceeds distributed. It faced difficulties similar to those which all private academies have met and after furnishing considerable service in the direction of Baptist education was unable to continue in that field.

In 1889 the Education Society in harmony with its general policy of open-mindedness and wide sympathy struck out from the first article of its constitution the word “exclusive” in order to open the way for aiding “in the education of worthy young women of Baptist churches who give promise of usefulness in Missionary work, such aid to be granted by funds designated for that purpose.” This was a new step and one of greater significance, perhaps, than appears on the surface. It made possible the support of young women on terms essentially the same as those open to young men and the funds of the society have been used accordingly since that time. In view of that action it was natural for the society in 1891 to adopt the following:

*Resolved*, That we place on record our appreciation of the effort looking toward the establishment of a training school in Pennsylvania, and pledge our hearty co-operation in the work.

The institution thus contemplated having opened in 1892 in Philadelphia as the Baptist Training School for Christian Work, in 1893 the Education Society voted that it be considered as “an auxiliary to the work of the society.” Through such support from the society and many other

friends the Training School has developed into the present Baptist Institute for Christian Workers, with its splendid plant in South Philadelphia where young women receive instruction which fits them for varied lines of religious service.

Mention must be made of two other institutions, the Baptist Orphanage in West Philadelphia and the Downingtown Industrial and Agricultural School at Downingtown. The first thought of an institution like the Baptist Orphanage arose as early as 1875, but the institution was not opened until 1880. While the boys and girls cared for in the orphanage attend the public school, the training given them in the home itself has become a dominant factor in the lives of hundreds of men and women. The institution, therefore, has been properly recognized and commended by the Pennsylvania Baptist Education Society and deserves recognition among the Baptist educational forces in the state. The Downingtown Industrial and Agricultural School dates from 1905 when Mr. John S. Trower and Rev. William A. Creditt, D. D., of Philadelphia, called together other leading colored men and worked out plans which became a foundation for a very important school for Negro young people. They are trained in mind and also in technical lines for the various walks of life and, while this institution is non-sectarian, the very great interest of Dr. Creditt and other Baptists in its maintenance make it in some real sense a Baptist educational plant.

In 1900 the Education Society broadened its activities into another new field by undertaking to aid in the support of Italians who were studying for missionary work in the United States. In 1902 the Board reported that aid had been asked for a member of the Slavonic race. The field which thus opened naturally enlarged and in 1911 and later similar aid was being given to a school for training Hungarians; and in 1916 assistance was reported for Hungarian, Slavie, Italian, Russian, and Lithuanian students. In 1912 it was proposed to develop the Institute at Mt. Pleasant as a training school for foreign speaking Baptists, but the idea has been abandoned. Since 1900 students preparing to be medical missionaries have likewise been assisted in their courses of study.

As early as October, 1904, the Education Society, memorialized by the Reading Baptist Association in action taken

the preceding May on motion of Mr. Eli. S. Reinhold, began to consider possibilities for further training of men already in the pastorate. A committee was appointed to advise in that direction. It was hoped that such a plan would receive the support of the State Mission Society and the Baptist educational institutions of Pennsylvania. At the meeting of the society in 1905 an extended report was offered by the committee outlining a detailed course of reading which should cover four years. At this same meeting a committee was appointed, of which Mr. Reinhold was the chairman, "to consider the matter of arranging a course of systematic reading for layworkers in our churches, and report next year." In 1906 a report covering the field assigned to both the above committees explained that arrangements such as were hoped for had not been realized. A year later, however, what appeared to be a happy solution of the problem was outlined. The Teacher Training Courses which had been established by the American Baptist Publication Society gave promise of meeting the needs of layworkers, and the willingness of Crozer Theological Seminary to provide an extension course for ministers opened the way to supply the needs in that direction.

The Teacher Training Courses have naturally been supported by the Publication Society so as to serve a much wider field than the Keystone State. In like manner the Crozer Extension Course has been developed so that students not only in the various states but in foreign countries, hundreds of them altogether, receive by correspondence thorough training in better preparation for the pastoral calling. It must be remembered, however, that both of these far-reaching educational movements owe their inception largely to Pennsylvania Baptists, and that one of the chief supporters of the work and director of the Crozer Extension Course, Mr. Reinhold, has always been an active Pennsylvania Baptist.

One of the excellent results of the Extension Course is the fact that students are frequently led through it to take up study in academy, college, or seminary. The range of this service may be further indicated from the report of Mr. Reinhold to the Education Society as early as 1914 "that the number of separate blanks, folders, and pamphlets issued by the Extension Department to date numbers 134."

This extension service and the interest of those who have supported it have had a further influence in the direction of education. In 1908 the Pennsylvania Baptist Education Society, which had so heartily approved these extension plans, became the Education Board of the Pennsylvania Baptist General Convention. The convention co-ordinated all the Baptist activities in the state. As an outcome of this co-ordination the Convention in 1915, representing Baptist thought throughout the commonwealth, took an advanced stand with reference to the education of men in the Baptist ministry. It urged "that the minimum standard of education shall in no case be less than a full course in a high school as standardized by the State, or its equivalent;" and "that such educational standard shall be regarded as the basis for the theological training in which the minimum requirement shall be the complete Crozer Extension Course, or the Course required by the Baptists of New York." It is obvious that even a sketch of the growth of Baptist education in Pennsylvania would be inadequate without taking into account this extension work which has become so large a means of mental and moral improvement.

In this sketch I have dealt almost entirely with origins. I have brought together material concerning beginnings of Baptist education and concerning new steps which have been taken from time to time. There has been no attempt to deal with details of development for any of the institutions. Such details, whether the names of presidents, the number of teachers and students at any time, the annual increase of endowments and other property, the extent of the several libraries, and other like statistics, since 1868, are collected in the Annual Report of the United States Commissioner of Education, a complete set of which may be found in any good library. What I have brought together, therefore, even when regarded as merely a sketch, will appear quite inadequate unless the above facts are taken into account. It has been the more natural to deal with origins because of their own worth, and because without knowledge of these an understanding of Baptist education in Pennsylvania is impossible. In addition to that I have thought it best to select such material because much of it is from rare original documents which happen to be easily accessible to me.

Before closing, a brief statement should be made concerning two or three general topics. One of these is the sub-

ject of finance as related to Baptist education in Pennsylvania. As far, however, as pertains to the early days little can be said. The description already given of the early records shows that there was no large outlay of money. Such was the case until little more than half a century ago. Even since then the small institutions, particularly the academies, have been without any considerable support and now exhibit slight permanent financial results. Keystone Academy and the Western Pennsylvania Classical and Scientific Institute at Mt. Pleasant, the only ones that have survived, though they have some endowment have experienced a continuous financial struggle. Bucknell University, though it has had from its beginning no adequate support in proportion to its importance, has fared much better than the secondary schools and now reports property including grounds, buildings, and endowment, worth more than one million dollars. Crozer Theological Seminary, with a much more auspicious financial beginning, has property of at least a similar amount.

The Pennsylvania Baptist Education Society likewise has been hampered through the years by lack of money. Beginning in 1839 with receipts of \$420.82, its annual income gradually grew until in 1870 it approximated \$10,000. In the nearly fifty years since that time the income has increased, but it has always been largely from invested funds. As early as 1856 the first \$1500 scholarship was founded by W. W. Keen, of Philadelphia, only smaller individual gifts having been received theretofore. In 1858 John P. Crozer established the second \$1500 scholarship, and before his death in 1866 he had founded six others of like amount. Still other gifts of varying sums have been received until the permanent investments of the society now approximate \$160,000.

While even such gifts from Pennsylvania Baptists for educational institutions and ministerial training have been highly important and have achieved comparatively large results, the men and women who have been the leaders of Pennsylvania Baptist education must be regarded with at least equal significance. No justice can be done to them in such a statement as is here possible. A mere catalog of the heroic figures who have wrought and are still in the midst of the work would be an extended list. This is true in spite of the fact that Pennsylvania has been favored with remarkably extended careers among its educators. One calls to

mind at once such names as the late Henry G. Weston, president of Crozer Theological Seminary from 1868 to 1909; Dr. Justin R. Loomis, who directed the affairs of the University at Lewisburg from 1857 to 1879; Samuel A. Crozer, who from its founding until 1910, was president of the Board of Trustees of Crozer Theological Seminary; and William Bucknell, whose continuous interest and gifts led the trustees of the University at Lewisburg to change its name in 1886 to Bucknell University.

The Pennsylvania Baptist Education Society has likewise been fortunate in the extended service of some of its leaders. In the autumn of 1850 Rev. George M. Spratt, after a missionary pastoral experience from 1835, most of this in Pennsylvania, was chosen General Agent and entered upon the duties of that position the following March. In 1859 he was made corresponding secretary as well. For nearly a half century, therefore, until his death in 1899, he was pre-eminent as a leader in Baptist educational affairs in the state. One who has read page after page of the annual reports which he wrote through those years cannot fail to be impressed with his wide sympathy, his virile manhood and the resourcefulness of his mental and spiritual life.

A word at least must be permitted concerning his successor, Dr. Leroy Stephens, who fortunately is still with us. His long service, beginning with the principalship of the Institute at Mt. Pleasant in 1879, his election as General Agent of the society in 1894, the addition of the corresponding secretaryship after the death of Dr. Spratt in 1899, in its thorough devotion to the work and its sacrificial labor is known only to those who have had opportunity for intimate acquaintance with the activities of those decades.

The names of those I have mentioned, even though they have rendered such distinguished service, seem to make a list tinged with partiality when we remember Eugenio Kincaid, William Shadrach, Howard Malcom, John P. Crozer, J. Lewis Crozer, Levi Knowles, and others who wrought in eminent service, and when with them we think of the invaluable labor of others who happily are still leading.

It remains for us of to-day, and those who will follow, to see that the labors and lessons of the past have not been in vain.

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